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M. MOORE, PROPRIETOR AND PUBLISHER.
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PRACTICAL DENTISTRY.

The old and celebrated dental establishment of Dr. F. A. Root, No. 100 Washington street, Boston, Mass., is now under the management of Dr. J. C. Root, who has been practicing in this city for many years, and is well known to the public. He has a large and complete stock of all the latest and most improved dental apparatus, and is prepared to execute all kinds of dental work in the most skillful and successful manner. He has also a large and complete stock of all the latest and most improved dental apparatus, and is prepared to execute all kinds of dental work in the most skillful and successful manner. He has also a large and complete stock of all the latest and most improved dental apparatus, and is prepared to execute all kinds of dental work in the most skillful and successful manner.

ERASMUS D. MOORE, AND MARTIN MOORE, EDITORS.
RICHARD S. STORRS, D. D., ASSISTANT EDITOR.

Religious.

THE PATRIARCHAL RELIGION.

In Barnes' introduction to the book of Job, there are, among many valuable and interesting thoughts, some which seem to be very erroneous, and contradictory to the plain teachings of the New Testament. I refer to the views which he supposes the patriarchs and other pious Israelites down to the days of Isaiah, had of the future life. This may be seen in the following quotations. "Through the grave is the termination of man's earthly hopes, yet it is not the end of man. There is an abode to which the grave is but the entrance; a world where there is still consciousness, and susceptibility of happiness or woe. In that world the Shades, or the Rephaim reside,—the spirits of departed men. That world is dark and dismal. There is an obscure light there, but it serves only to heighten the gloom." It was regarded by the ancients as less desirable as a place of residence than this several respects. It was dark and gloomy. It was entered through the grave, and the grave was only its outer court. They who dwelt there were cut off from the enjoyments of the present life. It was a land of silence. A place where the worship of God could not be appropriately celebrated. Thus Hezekiah says:

For in death there is no remembrance of thee; in the grave who shall give thee thanks? A similar sentiment is expressed by David, Ps. 6: 5. For in death there is no remembrance of thee; in the grave who shall give thee thanks? A similar sentiment is expressed by David, Ps. 6: 5. For in death there is no remembrance of thee; in the grave who shall give thee thanks? A similar sentiment is expressed by David, Ps. 6: 5.

It should be observed here, that Mr. B. does not suppose that the ancient saints looked to the underground world as a place of temporary residence,—to be followed by a general resurrection, and a heaven of light and glory in the presence of God; far he expressly denies that they knew anything of the doctrine of the resurrection of the dead. No! the underground world, "dark and dismal" as it was, "a sad and gloomy dwelling place," was to be their everlasting habitation! And somewhere in the same Sheol, the wicked were to be punished. "In that future world there was some belief that there would be a separation between the good and the bad; or that the wicked would be visited with punishment—though the belief of this is represented as received from travelers; the faith of foreign lands."

Our surely needs some patience to read with composure such a representation as this, of the faith and hope of the ancient worthies, who all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, (hailed them with joy as the original imports), and confessed that they were strangers and pilgrims on the earth. What joy must have attended their dying bed from the hope of soon departing from this "present world of light and beauty," to "a world dark and dismal," to "a dwelling place and gloomy," where the few scattered rays of light only made the darkness more visible, and where they could nowhere worship their God and Father? Mr. B. seriously undertakes to support the above representation by quotations from Job and the Psalms which speak of the grave as a land of stillness, a land of darkness and the shadow of death, in which there is no praise offered to God, and no remembrance of him. But with all our knowledge of the future world, do we find any difficulty in using the same language? Do we not say that in the grave there is no work, no device, no knowledge, nor wisdom? The meaning is obvious. Death terminates our usefulness, and our hopes of good on earth. We can no more serve God in this world, nor praise him among the living. But even if there were any difficulty in such expressions, we know the Holy Ghost for our interpreter, we know and are assured that the ancient saints did not mean to express by their views of immortality and heaven. In the eleventh chapter of the Epistle to the Hebrews, we are furnished with clear, incontestable, abundant evidence that the ancient believers, as far back as Noah, Enoch and Abel, had at least some clear and just views of the invisible world, and of the happiness and glory of heaven. By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony that he pleased God. Enoch was no eminent for his piety and virtue, that God as a testimony of his pleasure in him, did not allow him to see death. Now if the pious people of the day believed there was no other heaven but the underground world, to which the grave was the only entrance, they could not have believed that Enoch had gone to heaven. And as they had no knowledge of any other in-

visible world, what could they have supposed had become of him? They must have supposed that God, the rewarder of them that diligently seek him, had dealt with him in some way worse than with other believers, inasmuch as he had refused him an admission to heaven. It was this same Enoch that Jude says, prophesied concerning scoffers that they would be overthrown in the judgment, when the Lord would come with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly of all their godly deeds. And yet Enoch, we are gravely assured, knew no other heaven for the righteous, but "the land of darkness and gloom," "to which it would be a calamity to descend."

By faith Abraham sojourned in the land of promise, as in a strange country. For he looked for a city which hath foundations, whose builder and maker is God. Was this extraordinary city, that Abraham looked with such intense desire, situated underground, in Sheol, the land of darkness and gloom, where the obscure light seemed only to heighten the gloom, and where there was no worship and no remembrance of God?

For they that say such things, (that they were strangers and pilgrims on the earth) declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is in heaven. "That is," says Stuart in loco, "if their native country on earth had been an object of affectionate desire, they might have easily returned thither and dwelt there. But this they did not; for now, (while they were strangers and sojourners) they were desirous of a better, that is, of a heavenly country. The explanation of the writer, in respect to the country which the patriarchs sought, is so plain that nothing can add to its perspicuity." And on the 13th v. the same author says, "I understand the apostle as here asserting that those ancient worthies exercised confidence in God's word respecting the blessings of the invisible world."

As a further evidence of their faith the apostle says, Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection.

Professor Stuart's note on this verse also will be interesting to the reader. A better resurrection. Better than what? Plainly better than that which had just been mentioned, viz., resurrection to life in the present world; merely, as in the examples of the children, mentioned in 1 Kings, 17; and 2 Kings, 4. It was not the hope of such a resurrection—the hope of merely regaining the present life, and being again subject to death as before—which led the martyrs to refuse liberation from torture. It was the hope of a resurrection to a life of immortal happiness and glory. They persevered because their faith enabled them to regard as a certainty, the future and glorious resurrection of the just.

How is it possible to read this testimony of Paul in the 11th of Hebrews, respecting the religion of the patriarchs, and believe with Mr. Barnes that they had no knowledge of the resurrection, and no other idea of heaven than the underground world to which the grave was the entrance, and to which they considered it a calamity to descend?

In another communication, if, Messrs. Editors, you may find room for another, I will briefly examine Mr. Barnes' reasons for not believing that the doctrine of the resurrection is contained in Job 19: 25—27.

For the Boston Recorder.

REJOINDER ON ROMANS 9: 3.

Messrs. Editors.—And now, as to my unorthodox attack on the great "law of disinterested benevolence,"—a principle for which the writer again throws himself upon authorities, such as Dwight, Edwards, Bellamy, Barton, Emmons, Hopkins, &c. I reply, that these writers have not agreed—though thus thrown together in a heap—upon any law of disinterested benevolence, and much less upon the law which would make Paul willing to plunge into hell for order to save his brethren. Dr. Dwight does not think that Paul was thus willing; I have not time now to make the inquiry; but I believe the others do not differ from Dwight on this point, unless it be Emmons and Hopkins; and whether they do or not is of no consequence. I ask the writer, "which law of disinterested benevolence" do you adopt, that of Edwards, as consisting in a regard to the greatest sum of happiness, to the only absolute good in the universe? These are very different laws, as understood and illustrated by Barton himself, of whom the writer is a follower as to this doctrine. Yet Barton, in opposing the scheme of Edwards, says, in reference to the sentiment, that we should love others, who have a greater quantity of being than we have, more than we love ourselves—"this sentiment does not seem to accord either with the laws of God or his government of the world. The law says, thou shalt love thy neighbor as thyself. No one can construe it to mean, that we shall love him more than ourselves." And then again he says of Christ—"the joys of heaven which he was to experience, was the prize set before him here on earth." p. 379. So that my views are in accordance with those of Barton, whose disciple therefore ought not to suspect

them to be tinged with heterodoxy. They are scriptural, and that is enough. And I repeat what I have said, that Christ, "For the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God. But Paul, (on the impossible supposition of the writer) without any joy, without any hope of reward, would plunge himself into an eternal hell, out of pure, disinterested, unqualified, incomparable benevolence. I fear, that by these suppositions we tread on the brink of impiety."

The answer of the writer, in the Recorder of July 17, to these remarks I may be allowed to quote—"I do not believe, that in this generous exclamation the apostle stopped to calculate very carefully what he was to gain by his supposed sacrifices. But I do believe, that the spirit of benevolence which was prompt to such an exclamation, would make a man happy anywhere. And could Paul realize that, after all, he would be a benefactor to his brethren, the benevolent spirit within him, (for I suppose his character unchanged,) would 'make a heaven of hell.' Now if Paul knew as much as this writer suggests in these words—or if we imagine him to make another impossible supposition as to the condition of hell to a man of his character—there was no great benevolence, after all, in professing his readiness to plunge himself into an eternal hell for his brethren, for that would be only to enter into heaven! The writer may call this, if he pleases, an 'amusement,' but let him not call it a 'caricature.'"

The writer's "law of benevolence" is "the principle which would lead a man to endure a less evil himself, when by so doing he could prevent greater suffering to others." But for this principle, he says, Christ would not have suffered on the cross. And then, in answer to my inquiry, "where, if Christ was bound by this law, was the love of God in the gift of his Son?" he replies in these extraordinary words—"Why, acting on that principle is the only way in which any being can manifest love." But did God in giving his Son suffer any less evil in order to save his creatures from a greater suffering? How could God possibly be governed by the law of benevolence, if the law be such as the writer imagines? How can the Almighty and immutable God suffer? Yet the writer proceeds to maintain with Emmons that there is "a right and wrong in the nature of things, and that God is morally bound to conform to the eternal rule of right." All this may be true—yet it cannot be true on the law of benevolence, laid down by the writer, applicable eternally to every being in the universe; that he must be willing to suffer a less evil himself in order to save others from a greater suffering; for it is impossible that God can suffer at all, and therefore he cannot obey the law of benevolence; he cannot be benevolent.

With much propriety and beauty the writer says, "that by following the law of love in making the wonderful sacrifice he did make, when he gave his Son to die, that he might live, he has, in the most luminous manner possible, shown that love, pure, deep, perfect, dwells in his heart." But in all this amazing love, God, who sent his Son to die for us, suffered nothing. Was he then desirous of love—regardless of the eternal law of disinterested benevolence? Why will not the writer see, that his law of benevolence is a narrow law—applicable only to beings, who can suffer—and not the broad principle of love, which constitutes the chief trait perhaps in the glorious character of the immutably happy and blessed Jehovah, and which doubtless flames forth from the hearts of the countless unfallen spirits in heaven, who have never known suffering?

Perhaps the writer may plead, that in all this he is misunderstood, or that he was merely incautious in his language, for that he afterwards defines the law of benevolence to be a "law requiring moral beings to seek the general good," or the greatest good. But against this broad principle I said nothing. What I supposed was another principle—the one I have just remarked upon. To show this, I quote my words in the Recorder of June 19. "The expounder has laid down the principle, that a man is bound to be willing to endure a less evil himself, when by so doing he can prevent greater suffering to others." And from this principle he maintains, that the apostle Paul would 'leave his crown and his throne in heaven,' and take the place of a lost spirit in hell, and bear his punishment 'onward through eternity,' if he could thus save his Jewish brethren. And but for this principle, he says, the Son of God would not have become our Redeemer. But what proof of this does he give? If Christ was bound by this principle of benevolence, where was the love of God in the gift of his Son, and where the grace and mercy of Christ? Does the Bible say any thing about this great principle and law of benevolence? The extent of the demand, that we 'love our neighbor as we love ourselves.'"

And I then added, what I have already quoted, that Christ in being our sacrifice had respect to the joy set before him in heaven, in order to disprove the position of the writer, that Paul, without the hope of reward, could be willing to descend into an eternal hell. Now I put it to the intelligence and candor of "J. W. W." whether he has done me justice by representing, that I oppose the great law of benevolence, meaning by it the law of seeking the greatest good, when I only opposed the narrow principle of enduring "a less suffering in order to save men from a greater suffering?"

Perhaps the writer may say, that this last principle is only an inference from the first; but this is denied. And it is remarkable, that Dr. Barton, in his essay on benevolence, referred to by the writer,—who maintains strenuously the first principle, or law of seeking the greatest sum of happiness,—says not one word about the second principle, that of being bound to meet a less suffering in order to save men from a greater. And so also Edwards in his treatise on the nature of virtue, says not one word about this principle, though "J. W. W." quotes him in favor of it—by mistake of his meaning, as he must see, if he will read the context. Here then are two great masters, who say nothing about the principle or law, which I opposed. It was a plain, clear inference from the first principle, would not such acute reasoners have drawn it? The way, in which we must promote the greatest sum of happiness, is an attempted compromise and estimate of suffering, but, according to Dr. Barton, by loving our neighbor as we love ourselves, and not more, and by promoting the welfare of every man, as we have opportunity.

It may well excite a little wonder, that when at last "J. W. W." comes to expound the divine law, requiring us to love God supremely and our neighbor as ourselves, he should feel constrained to give a new and unheard of exposition. The case has always been thought to be very plain. We are all conscious of self-love; we may know the nature and degree of it;—God requires us to make it the measure of our love to our neighbor. We must love him as we love ourselves—'we must do to him as we would that he should do to us.' But now comes this expounder and says, 'We are required to love others as we ought to love ourselves, and not as we actually love ourselves, for then would the supremely selfish man be required to make idols of his fellow-men by loving them supremely. And how ought we to love ourselves? Why, according to the comparative good we are capable of enjoying.' And so he proceeds to say, that as we 'ought to prefer a greater good for ourselves to a less, so should we prefer a greater good of others to a less good of our own; and then it is inferred, 'if the balance of good to the universe would be greater,' should Paul descend into an eternal hell, and his brethren be saved; then it would not require 'much skill in arithmetic' to determine what law should bind him, and what would be his duty? I must profess in all sincerity, that I regard this concluding argument of the writer as very sufficient to demolish his whole theory. That he is not worthy of great respect for his learning, and ingenuity and piety; but his mistaken doctrine draws him into these errors of exposition and reasoning. "The balance of good to the universe." Is this a question, which we are required to settle, when we sit down to read Romans 9: 3; and we attempt to obey the divine law, "Thou shalt love thy neighbor as thyself?"

For the Boston Recorder.

UNIVERSAL SALVATION AND ENDLESS MISERY.

Messrs. Editors.—The next argument that I shall offer will be number 58. 'To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe, (believed), in that day.' 2 Thess. 1: 7—10.

In this passage, a rest is spoken of in the case of the saints, in connection with the coming of Christ to take vengeance on unbelievers. These unbelievers are to be punished when he comes to be glorified in his saints, and to be admired in all believers. This coming cannot be a temporal one. This rest of the saints, this glorification of theirs, this exaltation of all them that believe, can be realized only in the eternal state. In that state, and in that day, therefore, the wicked, (who are to be punished at the time of this glorification and exaltation of the saints), shall be punished—and that too with everlasting destruction. What is there to limit the term everlasting in this case?

59. 'I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; &c. The appearing and kingdom of Christ here spoken of, cannot be anything in time. The quick and the dead—the living and the dead—all mankind in all ages, those that may be living when he appears, and the dead raised from the grave, shall then be judged. In view of this solemn, this awfully momentous consideration, Paul charges Timothy to preach the word, to be instant in season, out of season, &c. If a general judgment of the human race at the end of time is not taught here, language cannot teach anything; and if judgment, then a retribution of course. I tremble for those who, in view of such a passage of Scripture as this, have the hardihood to deny the doctrine of future retribution in the eternal world.

60. 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge,

shall give me at that day: and not to me only but unto all them also that love his appearing.' 2 Tim. 4: 6—8.

As Paul was about leaving the world when he wrote the foregoing, the crown of which he spoke was to be conferred after the present life. 'That day,' therefore, when it was to be conferred, was a period in eternity, and a period connected with Christ's appearing;—which appearing is thus shown to be in the eternal state. And not only Paul, but all that love Christ's appearing, all saints of all ages, will then receive that crown of righteousness—and others, of course, will not receive it—it will not be saved.

61. 'Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.' Heb. 6: 1, 2. Could language make anything more plain? Here the eternal judgment is placed in order after the resurrection of the dead. After the resurrection of the dead, then, the judgment is to take place, and that judgment is to be eternal—and, of course, the retribution connected with it is to be eternal also. I call on such Universalists as read this, to reflect upon it. It is too plain to be evaded. I call upon them to discard those teachers who would attempt to explain away so plain a passage. Let them avoid such false guides at the peril of their souls, remembering that they must give an account to God for themselves.

62. 'As it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.' Heb. 9: 27, 28. As in the passage before us, the judgment is placed in order after the resurrection, so in this it is expressly declared to be after death. Nothing could be plainer. 'It is appointed unto men once to die, but after this the judgment.' Men who can evade so plain language as this, can evade anything. Such men will find, in their eternal sorrow, that there is indeed a judgment after death. But 'unto them that look for Christ,' shall he appear the second time, without sin, unto salvation? To such, this judgment will be joyful, and of course, to them who do not look for him, he will not thus appear, but will appear to their damnation.

63. 'If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;—the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.' 2 Pet. 2: 4, 5, 9. We perceive by the foregoing, that the rebel angels, who are now in hell, in chains of darkness, are still held in reserve for judgment; and that the unjust are also reserved to the day of judgment to be punished. The judgment, therefore, is a time when rebel angels and wicked human beings are to be called to their conduct simultaneously; and this is not a scene for time; it befits only the world of spirits. Thus, in the spirit-land, at the day of judgment, the wicked, now held in reserve, are 'to be punished.' Will Romanists show when that punishment will cease?

64. 'The heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men.' 2 Pet. 3: 7. 'The heavens and the earth which are now,' being contrasted in the context with the earth that was before the flood, are thus shown to be literal. This literal earth, then, is to be destroyed by fire, and by fire, the earth was the waters of the flood. This conflagration of the world is to occur at the day of judgment. The day of judgment, therefore, is not in time, but at the end of the world, when it shall be destroyed by fire. And at that same time is the perdition of ungodly men. How false, how fatal, then, is the doctrine of universal salvation.

Yours in the truth,
ORIGEN BACHELOR.

THE TRIFLER.

We this instant imagined a man retaining all his consciousness, transformed into a swallow, a creature abundantly busy, up to the early morning, forever on the wing, as graceful and sprightly in his flight, as a butterfly in his haunts which he selects. Look at him, zigzagging over the clover field, skimming the lipped lake, whisking round the steeple, or dancing in the sky. Behold him in his spirits, shaking off his ecstasy as he has bolted a dragon fly, or darting through the arrow-alice of the old corn, or performed some other feat of birding agility. And notice how he pays his morning visits, slightly elegantly on some house top, and twittering politely by turns to the swallow on either side of him, and after five minutes conversation, off and away to call for his friend at the castle. And now he has gone upon his travels, going to spend the winter at Rome, or Naples, to visit Egypt or the Holy Land, or perform some more reckless pilgrimage to Spain or the coast of Barbary. And when he comes home next April, sure enough he has been abroad; charming climate; highly delighted with cicadas in Italy, and the bees on Hyemette; locusts in Africa rather scarce this season; but upon the whole much pleased with his trip, and returned in high health and spirits. Now, dear friends, this is a very proper life for a swallow, but is it a life for you? To sit about from house to house; to pay futile visits, where, if the talk were written down it would amount to little more than the chattering of a swallow; to bestow all your thoughts on graceful attitudes, and humble

movements, and polished attire; to roam from land to land with no little information in your head, or so little taste for the sublime or the beautiful in your soul, that, could a swallow publish his travels, and did you publish yours, we should probably find the one a counterpart of the other; the winged traveller enlarging on the discomforts of his nest, and the wingless one the miseries of his hotel; you, describing the places of amusement, or enlarging on the vastness of the country and the abundance of the game; and your rival eloquent on the self-same things. Is it a thought, not ridiculous, but appalling. * * * Though the trifler does not chronicle his own vain words and wasted hours, they chronicle themselves. They are noted in the memory of God. And when once this life of wondrous opportunity and awful advantages is over—when the twenty or fifty years are fled away—when mortal existence, with its facilities for personal improvement and serviceableness to others, is gone beyond recall—when the trifler looks back to the long pilgrimage, with all the doors of usefulness, past which he skipped in his frisky forgetfulness—what anguish will it more to think that he has gambled away such a world without salvation to himself, without any real benefit to his brethren, a busy trifler, a vivacious idler, a clever fool.—Life in Earnest.

For the Boston Recorder.

THE COLPORTEUR SYSTEM.

New York, August, 1845.

Messrs. Editors.—We have just returned from an excursion to the West, where we enjoyed personal intercourse with about forty of the colporteurs of the American Tract Society. Many of them are remarkable men, in their history, christian experience and adaptation to the peculiar work to which they are engaged. Their lives have often been full of incident; and they are brought in contact with such a variety of character and condition among the population they visit, that they have always an anecdote on their lips to illustrate the point of which they are speaking. Had they the literary talent of George Borrow, there are many of them whose history would be scarcely less interesting than his "Bible in Spain."

The materials for this sketch, and perhaps others we may send you, were gathered at meetings of colporteurs, held successively at Syracuse, Detroit, Cincinnati and Pittsburgh. That at Cincinnati continued in session nearly eight days, and was attended by more than twenty laborers in the Society's service. Nearly two days were occupied with the individual narration of religious history and experience; another two days in reports of colporteur labors, and the manner in which they were performed, that each might profit by the practical skill of others, and that mistakes might be corrected; and the remainder of the sessions were taken up with advice from the officers of the society on a great variety of topics, and in devotional exercises. It was a hallowed and blessed occasion. The spirit of the Most High seemed to breathe on the assembly.

There were members of ten different evangelical denominations present at the meeting, and natives of four or five different nations. But every observer would have supposed that all were of a single brotherhood, as indeed, we were, in Christ Jesus. The average age of those present at Cincinnati was thirty-nine years,—men in full vigor of experienced manhood. The sketch enclosed will throw some light on the spirit of Romanism, and on the question whether Romanism can be converted. Another sketch will illustrate the method of treating catholics, with a view to their conversion.

R. S. C.

A CONVERTED GERMAN ROMANIST'S NARRATIVE.

L. R.—was educated in the Roman Catholic faith, and continued a firm adherent of that church for thirty-three years. At a suitable age (in 1819) he entered the army, where he continued eight years. There he became intemperate, like many around him. In 1828 he emigrated to America, landing at Philadelphia, and pursued a wicked life there for a year. He knew that his course led to ruin; but as he had been taught to believe that he could make up for delinquencies in this life in purgatory, his refining fires were his ground of hope and his only consolation in reference to the future. Still his conscience was uneasy. He wished to reform, but knew not the way. He had never read the Bible. He removed to P— with the hope of recovering his health, and lay sick there for a long period. His physician gave up his case as hopeless, and the "accusant" of extreme unction was administered. During his illness he reflected on his hopeless condition, and became anxious for his soul's salvation. So wedded was he still to the superstitions of Rome, that he thought the reading of a great many masses might deliver him from his sins and afford relief to his troubled soul. He sent thirty francs at one time and fourteen at another to Germany, to procure masses read, the priest in P— asking fifty cents for each mass, while each franc would procure one in Germany. He also prayed to the saints, and repented again and again for sins of prayer prescribed. But all would not avail. His distress of mind increased.

As he recovered, he resolved to get a Bible, and see if he could not find comfort there. He went to the priest and told him he must have a Bible. The priest refused. R— offered him ten dollars for a copy, but he still refused; poor as he was, he offered him twenty dollars, but the priest told him he could not give him any. R— then said, 'The Bible was not made for the common people.' R— told him he must have a Bible, and he would not let him have a copy, he would get a Lutheran Bible, and he would give it to him. R— then said, 'The Bible was not made for the common people.' R— told him he must have a Bible, and he would not let him have a copy, he would get a Lutheran Bible, and he would give it to him. R— then said, 'The Bible was not made for the common people.' R— told him he must have a Bible, and he would not let him have a copy, he would get a Lutheran Bible, and he would give it to him.

R— met a woman with a Bible in her hand one morning, which he purchased after Luther's name had been torn from the title page. From this he obtained much light. He read it day and night. He sought the company of German protestants, thinking that all protestants who had the Bible were good people. But he found many as ignorant and careless as were his old associates. In 1833 he removed to Cincinnati, hoping to find some one to instruct him, but soon encountered some of his old Roman Catholic associates, who offered him the whiskey-bottle. He refused to drink and they called him a Methodist. He knew nothing before of this people, whom he afterwards sought out. He discovered from his Bible that there was no warrant for Romish superstition, and he went from house among the catholics, telling them that they had all been wrong, and that they must change their manner of living or be lost. About five weeks after he lived to C., after thus speaking with a family, and when leaving the house, the burden of his sin rolled away, and like the man that had been healed by Peter and John, he could leap for joy and praise God for his goodness. His only christian instructor had been the Bible. He went on from house to house to house telling the people what had been done for him in the pardon of his sins. The avails of his daily labor, beyond the expenses of his family, he expended for German testaments, which he carried to Roman Catholic families, and exhorted them to read, and seek the salvation of their souls. Nor were these labors in vain.

When one of the secretaries of the Tract Society visited the West three years since, he received a call to labor as a colporteur among the Germans. The will of God was plain, and he had much spiritual enjoyment in his work. The spirit of God had richly blessed his labors among his fellow-countrymen. From our Correspondent.

A FIVE YEAR'S CAMPAIGN IN CANADA.

Messrs. Editors.—Five years ago last October, I met with Rev. Hiram Wilson, a graduate of the seminary at Oberlin, Ohio. He had previously left Laus Seminary, because denied the right of "thinking aloud" for the poor slave. He was then, to use his own words, "beating up for volunteers" to go to Canada as teachers among the self-consumed slaves, and others, who had gone there for the protection of British law. On entering the province, my attention was first interested in the remarkable and well known miraculous deliverances of many, from the blood-hound system of tortured humanity. As they related the hair breadth escapes they met with on their perilous journey, the tears would freely chase each other down their care-worn cheeks, and they would pour forth warm thanks from their throbbing hearts, to all such as had in any way befriended them, or bid them "God speed" on their star-studded way. The next thing that struck me most forcibly, was the spirit of prejudice and malice manifested towards them on the part of the whites. I had formed a very favorable opinion to the contrary, from learning that England was generous in her feelings, recognizing the colored man as belonging to the great brotherhood of mankind. While there are a noble few, who extend the friendly hand of sympathy, and most cordially welcome them to the rest which the unbroken forests every where present, and where the voice of the oppressor shall no more be heard urging them to their unpaid toil, there are many who have it in their hearts and would rejoice to see them re-enslaved, to endure again the intolerable burdens of modern oppression. I. J. Rice, a faithful teacher, has long labored among the colored people under the most trying and self-denying circumstances. He had formed many acquaintances with the whites, and there was but one in the vicinity who would extend to him anything like a friendly hand. Of this I was credibly informed by Capt. Charles Stuart, whose whole soul is enlisted for the welfare of the colored population. Mr. Rice I have never seen, but know him well by report; his doors are ever open to the flying fugitive, and he has often stopped himself to cover their nakedness. I have often felt myself the influence of "the slow, unmoving finger of scorn," as I have passed through the streets of London, and other places, and heard one saying to another, "there goes the nigger teacher."

Their numbers are estimated at 15,000, of those who have been the favored subjects of the McDuffie school. They have not located themselves in a body as some have supposed, but are to be found from Malden, which is emphatically called "Freedom's West gate," and situated on the Detroit river, at the head of Lake Erie, to Toronto, denominated "Freedom's East gate," on Lake Ontario, being a distance of near three hundred miles. They have located themselves in towns and villages, and more new and unsettled parts, numbering from one hundred to five hundred in a place. They are there, the representatives of almost every state in the Union where slaves are held; the greater portion being from the northern slave states as a matter of course, where slavery wears its mildest form. And if such have the perseverance and moral daring to break away from all kindred ties and encounter all the dangers of flight, exposed as they are to the midnight and midday patrol, which renders their escape exceedingly perilous; and then the horrible idea of being sold to the southern or lower market on a capture,—if all this combination of motives standing before them in dread array, forms no insurmountable barrier, the innate impulse for liberty being so strong—I say, if all these things occur where the yoke of slavery is light in the comparison, what must be the fate of those who endure its utmost rigors? Are they so in love with the "patriarchal institution," that they would not take lib-

Notice for the Churches.

PURE WINE FOR CONVICTION.—The information of our churches, that the pure wine of the vine can be obtained in the form of a book, is a great blessing to the churches. It is a book which will preserve in pure and unadorned words, the doctrine of the kingdom of God, and the way of salvation. It is a book which will preserve in pure and unadorned words, the doctrine of the kingdom of God, and the way of salvation. It is a book which will preserve in pure and unadorned words, the doctrine of the kingdom of God, and the way of salvation.

Public Notice.

COOK & COLE, of No. 28 N. B. ST. BOSTON, have received and have on hand, **SHIRTS, CASIMERE AND VESTINGS,** all kinds, and they flatter themselves that they can make garments of any kind, and of any material, at as low a price as any tailor establishment in the city. They also have a large stock of **READY MADE** SHIRTS, and other articles usually found in a Clothing Store. They do not intend to tax our customers with five to ten dollars for alterations, and they will examine for themselves, and if we cannot show that we can cut and make better than any other tailor in the city, we will not attempt to do so. We will not attempt to do so. We will not attempt to do so.

Philosophical Instruments.

ILLUSTRATING ELECTRICITY, GALVANISM, MAGNETISM, &c. &c. &c. **W. B. CHAMBERLAIN,** of No. 30 N. B. ST. BOSTON.

Rodgers & Sons.

JORDAN, 2 Milk street, has constantly on hand, a large assortment of **RODGER'S CUTTING** of every kind, and of every material, at as low a price as any tailor establishment in the city. They also have a large stock of **READY MADE** SHIRTS, and other articles usually found in a Clothing Store. They do not intend to tax our customers with five to ten dollars for alterations, and they will examine for themselves, and if we cannot show that we can cut and make better than any other tailor in the city, we will not attempt to do so. We will not attempt to do so. We will not attempt to do so.

Church Organ for Sale.

The subscribers, having established themselves in business as ORGAN BUILDERS, and have facilities for the construction of organs of every kind, and of every material, at as low a price as any tailor establishment in the city. They also have a large stock of **READY MADE** SHIRTS, and other articles usually found in a Clothing Store. They do not intend to tax our customers with five to ten dollars for alterations, and they will examine for themselves, and if we cannot show that we can cut and make better than any other tailor in the city, we will not attempt to do so. We will not attempt to do so. We will not attempt to do so.

RENOVAL.

ISAAC CUSHING, MERCHANT TAILOR, removed from No. 51 to No. 30 N. B. ST. BOSTON, has received and have on hand, **SHIRTS, CASIMERE AND VESTINGS,** all kinds, and they flatter themselves that they can make garments of any kind, and of any material, at as low a price as any tailor establishment in the city. They also have a large stock of **READY MADE** SHIRTS, and other articles usually found in a Clothing Store. They do not intend to tax our customers with five to ten dollars for alterations, and they will examine for themselves, and if we cannot show that we can cut and make better than any other tailor in the city, we will not attempt to do so. We will not attempt to do so. We will not attempt to do so.

A. R. CAMPBELL'S

TEMPERANCE LITING HOUSE, 20. A WILSON'S LANE, BOSTON. Opened up at all hours of the day—Sunday excepted.

LYON & POWERS,

MERCHANT TAILORS, No. 52 Court street, BOSTON.

